PIṆḌA-S'RĀDDHA

IN A SIMPLE FORM

SANSKRIT TEXT IN DEVANĀGARĪ
AND ENGLISH TRANSLATION

(*Reprinted from the "Bhārata Dharma"*)

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PUBLISHED BY

THE BHĀRATA SAMĀJA

OSOPHICAL SOCIETY
ADRAS 600 020, INDIA

1982

JACL-KRC
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राष्ट्रिय संस्कृत संस्थान, जयपुर परिसर

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यह पुस्तक नीचे अङ्कित तिथि या उससे पूर्व लौटा दी जानी चाहिये। यदि पुस्तक निर्धारित तिथि से अधिक समय तक पाठक अपने पास रखेंगे तो 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क देय होगा।

1982

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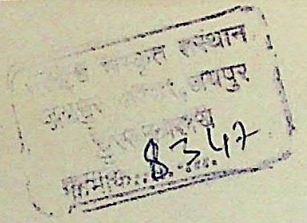
First Edition 1946
Second „ 1982

Printed at
Ramani Brothers (Printers)
4, C. P. Ramaswamy Iyer Street,
Madras 600 018



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PREFACE

THE Śrāddhaprayoga is reprinted from the "Bhārata Dharma" Vol. 5, pages 195-97; Vol. 6, pages 62 to 67 and 88 to 94. The ritual printed is what was originally prepared by the late Mahadeva Sastri. The ritual here given seems to be based upon the ritual of the followers of the Āśvalāyana and Drāhyāyaṇa Sūtras of the Ṛgvedins and Sāmavedins. The ritual usually followed by Yajurvedins of the School of Āpastaṁba differs in some respects.

ADYAR SECRETARY, THE BHĀRATA SAMĀJA

पिण्डश्राद्धम्[1]

ब्राह्मणद्वारा[2] कूर्चद्वारा[3] वा

I. (उपवीती[4]) ब्राह्मणपादौ प्रक्षाल्य[5], आचम्य[6] ।

1. A ceremony in which balls of cooked rice are offered to Pitṛs (the departed ones).

2. Through Brāhmaṇas.

3. Or through Kūrca made of Kuśa grass.

4. With the sacred thread on the left shoulder, stretching diagonally to the right side.

5. Having washed the feet of the Brāhmaṇas.

6. Having sipped water thrice.

Notes: Śrāddha literally means what is done with Śraddhā—earnest devotion; but it has ordinarily come to mean a ceremony done to please the Manes, the Departed Ones.

It is interesting to note that Manu insists upon three essentials in this Ceremony—physical and mental purity, freedom from anger, and leisure . . . . showing that the real effect of the ceremony is in the mental world.

Śrāddha is done by way of offering rice balls, either by inviting Brāhmaṇas for the purpose, or where good Brāhmaṇas are not available, by substituting Kūrcas made of Kuśa grass in their place.

The Brāhmaṇas represent the human kingdom and kine the animal kingdom.

ओं अच्युताय नमः[7] । ओं अनन्ताय नमः[8] । ओं गोविन्दाय नमः[9] ॥ हरिः ओम्[10] ।

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः[11] ॥

II. प्रणामाः[12] ।

(1) ओं नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः[13] ॥

7. In the name of the Trinity, salutations to the Deathless.

8. Salutations to the Limitless.

9. Salutations to the Lord of the Vedas.

10. In the Name of Viṣṇu of the Trinity.

11. Pure or impure, being in any condition whatever, he who meditates upon the Lotus-eyed Lord Viṣṇu, is clean both outside and inside.

12. **Salutations.**

13. Salutations to Śrī Kṛṣṇa, to Govinda who is the Lord of the Knowers of Brahman, the Beneficent, to the Brāhmaṇas and the kine, to the whole of the Universe.

(प्राचीनावीती[14])

(2) देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।
नमः स्वधायै स्वाहायै नित्यमेव नमो नमः[15] ॥

(3) ईशानः पितृरूपेण महादेवो महेश्वरः ।
प्रीयतां भगवानीशः परमात्मा सदाशिवः[16] ॥ ओम् ॥

(4) (उपवीती[17]) देवेभ्यो नमः[18] । (प्राचीनावीती[19]) पितृपिता-

14. With the sacred thread on the right shoulder stretching diagonally to the left side. . . .

15. Salutations to the Devas, the Pitṛs, the Great Sages and the Svadhā and Svāhā.

16. May the Lord Śiva in the form of Pitṛs, who is the great Lord of Splendour, the One Perfect, the Universal Soul, the Ever-blessed, the Absolute Unity, be pleased.

17. With the sacred thread on the left shoulder.

18. Salutation to the Devas.

19. With the sacred thread on the left shoulder.

महप्रपितामहेभ्यो नमः[20] । (उपवीती[21]) श्राद्धसंरक्षक-श्रीमहाविष्णवे नमः[22] ॥

III. प्राणायामः[23]

ओं भूः । ओं भुवः । ओं सुवः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम्[24] ॥ ओं तत्सवितुरेंण्यं भर्गो देवस्य धीमहि[25] । धियो यो नः प्रचोदयात्[26] । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः

20. Salutations to the father, the grand-father and great-grand father (mother, grand-mother, great-grand-mother).

21. With the sacred thread on the left shoulder.

22 Salutations to the Lord Mahāviṣṇu, the Protector of the Ceremony.

23. **Controlling breath.**

24. The Trinity manifesting in the Seven worlds called Bhūḥ, Bhuvaḥ Suvaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam.

25. We meditate upon the adorable radiance of the Divine Sun.

26. May He impel our Spiritual Intelligence (Higher Intution).

ॐ तत्सत्[27] ॥

IV. संकल्पः[28]

अस्यां . . . . पुण्यतिथौ[29] (प्राचीनावीती[30]) अस्मत्पितृ-पितामहप्रपितामहप्रीत्यर्थं प्रतिसांवत्सरिकश्राद्धमहं करिष्ये[31] ।

V. आवाहनम्[32]

(उपवीती[33])

27. The Trinity is the Water-element, the Light-element, the Earth element, the Immortal Brahman: The Physical. Astral and Mental planes are one with the Trinity.

28. **Resolved that:**

29. On this (fill in details) . . . sacred day.

30. With the sacred thread on the right shoulder.

31. I shall perform the Annual Śrāddha Ceremony to propitiate my father (mother), grand - father (grand - mother), great - grand - father (great - grand - mother).

32. **Invocation.**

33. With the sacred thread on the left shoulder.

(1) ओं विश्वे देवास आ गत श्रृणुता म इमं हवम्[34] एदं बर्हिर्नि षीदत[35]। विश्वे देवाः श्रृणुतेमं हवं मे[36] ये अन्तरिक्षे य उप द्यवि ष्ठ। ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन् बर्हिषि मादयध्वम्[37] ॥

(2) विश्वान् देवान् भवत्सु आवाहयामि[38]। भवद्भिः क्षणप्रसादः करणीयः[39]। प्राप्नुवन्तु भवन्तः[40] ॥

34. O Viśvedevas, come and hear my invocatory praise:

35. Take your abode on this Kuśa grass:

36. O Viśvedevas, hear my invocatory praise.

37. You who reside in the mid-region in the heaven, you who receive the offering through Agni, the Fire Deva, and protect the sacrifices, take your seat on this Kuśa grass and be pleased.

38. (Addressing the Brāhmaṇas) I invoke the presence of Viśvedevas in you:

39. May you be pleased to accept this engagement as a favour to me (during this ceremony):

40. May you be pleased to receive them into yourselves.

(प्राचीनावीती[41])

(3) ओं उशन्तस्त्वा हवामह उशन्तः समिधीमहि ।

उशन्नुशत आ वह पितॄन् हविषे अत्तवे[42] ॥

(4) अस्मत्पितृपितामहप्रपितामहान् . . . . गोत्रान् . . . . शर्मणः वसुरुद्रादित्यरूपान् आवाहयामि[43] ।

(उपवीती[44])

(5) सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वा । अत्यंतिष्ठद्दशाङ्गुलम् ॥

41. With the sacred thread on the right shoulder.

42. (Addressing the Agni, the Fire-Deva) O Agnideva, 'We who desire that your Pitṛs should go to heaven, we pray that Thou (similarly desiring) mayest be pleased to bring our Pitṛs (who are also similarly desiring) to this Ceremony so that they may partake of the offerings made.

43. I invoke our father (mother), grand-father (grand-mother), great-grand-father (great-grand-mother) born in the . . . . Gotra (Clan) . . . by name . . . . in the forms of Vasus, Rudras and Ādityas respectively.

44. With the sacred thread on the left shoulder.

(6) श्राद्धसंरक्षकश्रीमहाविष्णुं भवत्सु आवाहयामि[45] ।

VI. उपस्थानम्[46]

(प्राचीनावीती[47])

ओं आयन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्त्वधि ब्रुवन्तु ते अवन्त्वस्मान्[48] ॥

VII. पाणिहोमः[49]

अस्मत्पितृपितामहप्रपितामहप्रीत्यर्थं अस्मिन् श्राद्धे भवत्पाणावेव

45. I invoke the Protector of the Śrāddha, Mahāviṣṇu. He who is thousand-headed thousand eyed, thousand-footed, He who encompassing the Universe on all sides, stil remained ten fingers in extent.

46. **Welcome**.

47. With the sacred thread on the right shoulder.

48. May our Pitrs—the Agniṣvāttas—who are worthy of Soma juice come by the routes, called Devayāna through which Devas pass. May they be satisfied with the Svadhā offerings in this sacrifice: May they bless and protect us.

49. **Offering an oblation in the Palm of the hand,**

होमं करिष्ये[50] ।

(पितृस्थाने हस्तोदकं दत्वा[51])

ओं सोमाय पितृमतें स्वधा नमः[52] ।

ओं अग्नयें कव्यवाहनाय स्वधा नमः[53] ।

50. I offer the oblation of water in your palms in this Śrāddha ceremony, in order to please our parents, grand-parents, and great-grand-parents.

51. Putting water on the palm of the Brāhmaṇa in whom the presence of the Pitṛs has been invoked.

52. I offer oblation to Soma, the Pitr-man :

53. I offer oblation to Agni, the Kavya-vāhana :

Note: The doer of the Śrāddha places three plates of food, the first one intended for the Viśvedevas, the second for the Pitṛs and the third one for Mahāviṣṇu. He puts a little ghee on each plate and then takes a little water in his hand, magnetises it with the Gāyatri Mantra and then sprinkles it on the food plates in succession and offers the food with the Mantras. The first one is called Svāhā and Havya, the second Svadhā and Kavya, the third one Svāhā and only Anna.

Then the Brāhmaṇas begin partaking of the food, while the doer proceeds to offer balls of Rice—Piṇḍas.

ओं यमाय आङ्गिरस्वते स्वधा नमः[54] ।

स्वधेयं स्वधेयं स्वधेयम् [55] ॥

VIII. ब्राह्मणभोजनम्[56]

(1) ब्राह्मणान् संपूज्य[57] उपवीती[58] । अन्नादीन् पात्रेषु निक्षिप्य[59], अभिधार्य[60], विश्वेदेवपात्रान्नं गायत्र्या प्रोक्ष्य[61], परिषिच्य, हस्तोदकं दत्वा[62] ।

ओं पृथिवी ते पात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि ।

54. I offer oblation to Yama, the Angirasvan.

55. This is Svadhā : this is Svadhā : this is Svadhā.

56. **The feeding of the Brahmanas.**

57. Having worshipped the Brāhmaṇas.

58. With the sacred thread on the left shoulder.

59. Having placed the rice and other things on the plates.

60. Having put ghee over the food so served.

61. Having sprinkled water over the food intended for the Viśvedevas, uttering the Gayatrī—Mantra.

62. Having encircled the plate with water, and having put a little water into the palm of Brāhmaṇa.

स्वाहा विष्णो हव्यं रक्षस्व[63] ॥ विश्वेभ्यो देवेभ्यः स्वाहा हव्यं न मम न मम[64] ॥

(प्राचीनावीती[65])

(2) पितृपात्रान्नं गायत्र्या प्रोक्ष्य[66]-परिषिच्य-हस्तोदकं दत्वा[67]। ओं पृथिवी ते पात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि। स्वधा विष्णो कव्यं रक्षस्व[68] ॥ पितृपितामहप्रपितामहेभ्यः स्वधा कव्यं न मम न मम[69] ॥

63. (Addressing the Food) The earth is thy receptacle (the lower vessel), the heaven thy covering (upper vessel), I offer Amrta into the mouth of the Brāhmaṇa O Viṣṇu, protect the offering.

64. This Havya offering is for the Viśvedevas and not mine, not mine.

65. With the sacred thread on the right shoulder.

66. Having sprinkled water over the food intended for the pitṛs, uttering Gāyatrī-Mantra.

67. Same as (62).

68. Same as 63 except that the offering given to the Devas is called Havya, while this one given to the Pitṛs is called Kavya. In the first case the word Svāhā is used while for Pitṛs Svadhā is used.

69. This Kavya offering is for the Pitṛs, and not mine, not mine.

(उपवीती[70])

(3) विष्णुपात्रान्नं गायत्र्या प्रोक्ष्य[71]-परिषिच्य-हस्तोदकं दत्वा[72]।

ओं पृथिवी ते पात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे अमृतं जुहोमि। स्वाहा विष्णो अन्नं रक्षस्व[73] ॥ श्राद्धसंरक्षकश्रीमहाविष्णवे स्वाहा अन्नं न मम न मम[74] ॥

(4) देवपितृस्वरूपी श्रीजनार्दनः प्रीयताम्[75] ॥

IX. पिण्डप्रदानम्[76]

70. With the sacred thread on the left shoulder.

71. Having sprinkled water over food, food intended for Viṣṇu (Naivedya) uttering Gāyatrī-Mantra.

72. Same as 62.

73. Same as 63, except the word Svāhā is used together with the word Anna only, instead of Havya or Kavya.

74. This offering is for Mahāviṣṇu, the protector of the sacrifice, and not mine, not mine.

75. May this please the Lord Janārdana in the form of the Devas and Pitrs.

76. **Offering of Piṇḍas** (rice balls).

Note : **Piṇḍapradāna**—giving the rice balls.

Having spread Kuśa grass with the fine ends to the south the doer of the Śrāddha sprinkles water on these for

(प्राचीनावीती[77]) । दक्षिणाग्रान् दर्भान् संस्तीर्य[78] ।

मार्जयन्तां पितरः (मातरः[79]) ।

मार्जयन्तां पितामहाः (पितामह्यः[80]) ।

मार्जयन्तां प्रपितामहाः (प्रपितामह्यः[81]) ॥ इत्यपो दत्वा[82] ।

एतत्ते अस्मत्पितः (मात) . . . गोत्र . . . शर्मन् वसुरूप ये च त्वामनु[83] ।

77. With the sacred thread on the right shoulder.

78. Having spread Kuśa grass with their fine ends towards the south.

79. May the father (mother) be purified :

80. May the grand-father (grand-mother) be purified;

81. May the great-grand-father (great-grand-mother) be purified.

82. Having thus given water.

83. O my father (mother) of the Gotra . . . and of the name . . . . who art in the form of Vasu, this is for thee and those who follow thee;

---

the purification of the place, and then he places the three rice balls, in serial order, beginning from the northern end. He again sprinkles water and sesamum seed on these to complete the offering.

एतत्ते पितामह (पितामही) . . . गोत्र . . . शर्मन् रुद्ररूप ये च त्वामनु[84] ।

एतत्ते प्रपितामह (प्रपितामही) . . . गोत्र . . . शर्मन् आदित्यरूप ये च त्वामनु[85] ॥

इति पिण्डान् निदध्यात्[86] ॥ एतत् वः तिलोदकम्[87] ॥

मार्जयन्तां पितरः (मातरः[88] ।)

मार्जयन्तां पितामहाः (पितामह्यः[89] ।)

मार्जयन्तां प्रपितामहाः (प्रपितामह्यः[90] ॥ उपवीती[91] ॥)

84. O my grand-father (grand-mother) of the Gotra . . . and of the name . . . who art in the form of Rudra, this is for thee and for those who follow thee ;

85. O My great-grand-father (mother) of Gotra . . . . and of the name . . . . who art in the form of Āditya, this is for thee and for those who follow thee.

86. Thus should he place the rice-balls.

87. And sprinkle on them water and sesamum seeds.

88, 89, and 90 same as 79, 80 and 81.

91. With the sacred thread on the left shoulder.

X. नमस्कारः[92]

विश्वेभ्यो देवेभ्यो नमः[93] ॥

प्राचीनावीती[94] ॥ पितृपितामहप्रपितामहेभ्यः (मातृपितामही-प्रपितामहीभ्यः) नमः[95] ॥

उपवीती[96] । श्राद्धसंरक्षकश्रीमद्विष्णवे नमः[97] ॥

प्राचीनावीती[98] ॥

ओं वाजे वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।

अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः[99] ॥

92. **Salutations**

93. Salutations to the Viśvedevas.

94. With the sacred thread on the left shoulder.

95. Salutations to the father, grand-father and the great-grand-father—or mother as the case may be.

96. With the sacred thread on the left shoulder.

97. Salutations to the Great Lord, the Protector of the Ceremony.

98. With the sacred thread on the right shoulder.

99. O Vipras (Brāhmaṇas), O Immortals and the knowers of Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye

उत्तिष्ठत पितरः[100] । (उपवीती[101])

अनुगच्छन्तु विश्वेदेवैः सह[102] ॥

ओं शान्तिः शान्तिः शान्तिः[103] ॥

ओं तत्सद्ब्रह्मार्पणमस्तु[104] ॥

the essence of this offering and be ye satisfied. Go ye back by the routes used by the Devas.

100. Rise, O Pitrs.

101. With the sacred thread on the left shoulder.

102. And go with the Viśvedevas.

103. May there be Peace, Peace, Peace.

104. May this be dedicated to the Brahman, who is

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राष्ट्रीय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक... 8347

BHĀRATA SAMĀJA

IDEALS

The Bhārata Samāja holds up Service as the highest ideal of life, and enjoins on every one:

(*a*) The utmost purity in regard to conduct in daily life, including purity of thought, word and deed, sexual purity, purity of food and drink, and cleanliness of person and surroundings:

(*b*) Reverence for womanhood;

(*c*) The elevation of the submerged classes; and

(*d*) Kindness to animals.

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